CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

NEW SYSTEM OF EDUCATION.

In 1819, a small work was published in France, entitled *A New System of Education & Teaching, or of Mutual Instruction, applied to Languages, Science, & the Arts; explanation of this system, history of the method on which it is founded, of its progress in France, of its advantages, and the importance of adopting it in schools of various denominations. By M. Le Count de Lasteyrie, member of several learned & philanthropic societies.* We have been politely favoured with a translation of such parts of the work as are adapted to bring the system into notice, and to impress a sense of its importance and value. The lady, to whose kindness we are indebted for the translation, makes the following remarks in a note, in relation to the parts she had selected for translation:—"The *method* of instruction is so familiar to most minds, it seemed superfluous to touch upon it. Its economy, conduciveness to health, easy diffusion, and capabilities may reasonably be urged; indeed I felt much inclined to translate the *whole*, and am a greater advocate than ever for the system."

It is not only much to be lamented, but it is really a subject of surprise, that in a community so enlightened as ours, and so confessedly in advance of most other places, in various improvements, as well as in many of its plans of benevolence and usefulness, should be so far behind even what would be called the less enlightened parts of Europe, in its plans of education; in other words, that it should be so backward in adopting a system of instruction whose advantages have been so thoroughly and so universally tested. We recommend to the candid attention of our readers, the following translation of select parts of the work to which we have alluded:

Two men, Lancaster and Bell, have rendered themselves celebrated in England by the discoveries, or rather by the fortunate application they have made, of the different modes of education, imagined, and even practised, partially, in France, as well as in other parts of Europe.

Lancaster established a school in London, in 1798; and, at nearly the same period, Bell made trial of his system at Madras. In the commencement, the former adopted the methods of instruction generally in use, but the number of his pupils increasing every day without pecuniary resource to augment in proportion, he applied himself, in 1801, to devise a more simple, economical, and easy mode of teaching.—He made several essays, and soon succeeded in organizing his school on those principles, the practice of which is now so universally adopted throughout Europe.

Bell returned to found his system, which differed from that of Lancaster in some respects. Both excited general interest in England, and animated the zeal and benevolence of the higher classes; but the spirit of religious intolerance, which reigned more absolutely among the sectarians of the *Anglican* religion, than elsewhere, provoked an indirect opposition against Lancaster, which, far from affecting his wise and liberal principles, served only to make them triumph, increase the number of their partisans, and render their application more extensive.

The indiscreet conduct of Lancaster, his intoxication of success, and forgetfulness of what he owed his friends and benefactors did not abate the ardour of those, by whom his system had been advocated.

"The conduct of Lancaster [*says the Report of the Society of English and Foreign Schools*] was so little conformable to the duties of reason and justice, that it became necessary to abandon the Instructer or his system. We could not hesitate on the alternative, he having been his own enemy, solely, and the instrument of the neglect he has incurred. Society will not permit the founder of so beautiful an edifice to destroy it. No, she will protect, she will embellish, the temple she has raised, and strive to assemble under its august vaults, all the nations of the earth."

The Lancasterian School, which at first amounted to three hundred and fifty pupils, was, in 1804, increased to the number of seven hundred, by means of individual subscription; and the year after it arose to a thousand. New schools were successively founded, not only in all parts of Great Britain, but in different parts of the Old, and New continent, likewise. The experience of many years, and numberless trials, have proved, that a single instructer can teach reading, writing, arithmetic, &c. to a thousand children,—can give them the principles of morality and religion, and some notions of history and geography, maintaining perfect order and submission amongst them, without any aid, excepting that of children more advanced, selected from the different classes, which compose the school.

A subscription was commenced, in order to afford Lancaster the means of establishing new schools, and of instructing persons, calculated to increase their numbers. He visited the different parts of England for the purpose of giving lectures, and teaching the principles, and mechanism of his method, and in a single journey of only fifteen days, he obtained a sufficient number of subscribers to found and support new schools, for the instruction of three thousand children. Societies, by subscrption, have almost imperceptibly been formed, in England, Scotland, and Ireland, for schools on this new system, and there does not exist a city in either, in which they are not introduced, and are even to be found in a great number of the villages.

The Universities of Oxford and Cambridge have furnished funds for the construction of ample school rooms. Many individuals have established schools at their own expense, and this system has been successfully applied, in various colleges in England, and in Scotland, to classical instruction.

A gentleman, a particular acquaintance of mine, informed me that on his arrival in Edinburgh, he visited a college in that city, where they taught Greek and Latin to six hundred pupils, by employing the mechanism which characterizes the Lancasterian method. Fathers of families, where they have had several children to instruct, finding these principles adapted to private education, have made the attempt, and acknowledge the advantages resulting from it.—Besides the numerous societies which are found in every county in Great Britain, there are two principal societies in London, who have obtained by means of liberal subscriptions a capital of from a hundred, to a hundred and twenty thousand dollars. Means so considerable have enabled the Lancasterian Society, to extend their philanthropic views over the surface of the globe, and indiscriminately to diffuse amongst all people, a method so eminently calculated to produce the happiest effects to the whole human race.

It was with this noble design they organized themselves, in 1811, with the title of the *Society for English and Foreign Schools*, which is at present under the direction of the Duke of Bedford, and numbers among its subscribers and protectors, the most distinguished characters in England. This society has formed a *Normal School*, for the instruction of masters, who are to organize and conduct the new establishments. It has also united itself to a society composed of distinguished women, who have commenced an application of the new system, to the education of females.

The society has already spread its blessings over every quarter of the globe, has established a school in Lisbon, has formed instructors for Germany, Sweden, and Denmark, and during two years instructed a young Dane, who, animated with holy zeal, undertook to visit the principal cities in Denmark, Prussia, and Sweden, in order to teach and propagate this novel system. The Emperor of Russia, during his residence in London, adopted measures for its introduction into his vast estates. The Society has particularly directed its views upon Asia, having engaged itself in educating a certain number of young Indians, who, on returning to their own country, will diffuse the first rays of that light, which shall one day illuminate forty millions of people.

The missionaries from Calcutta have adopted this system, and already experience advantageous results. They have likewise formed a Normal school, to supply them with masters, for that part of Asia. The English Society of Missions has issued an order, whereby no missionary is allowed to quit England, without having been instructed in the popular system. They teach the Indians in these schools the use of figures, reading and writing English, and their native tongue.

A school has been established at Chinsurah, upon the coast of Travancore, at Tinnavilly, at Calcutta, in the island of Ceylon, in New South Wales, and in the islands of the South Sea. They have been eager to spread in Africa, a system equally applicable to all climates, all religions, and all colours; and beside the school founded at Rio Pongas, on the coast of this continent, the African Society has confided to the care of the Society of Education, many young negroes of Sierra Leona. These directors, accompanied by an English Instructor and Instructress, who are to superintend the new schools, have returned to their own country, where they go to scatter the germs of improvement; and thus prepare the unfortunate inhabitants of the country for civilization. The extremity of Africa, the Hottentots even, will experience the cheering effects of impartial philanthropy, which explores the desert, to succour man, without support, without direction, and without resources. There is at the Cape of Good Hope, an organized society, which yields instruction, without distinction, to the English, Dutch, free people, and slaves of either sex; this school, by the latest information, is composed of five hundred slaves or Hottentots.* We shall soon see around us those unfortunate beings who were destitute of all aid, and reduced to the most abject state, participating in the means which shall conduct them to wisdom, and felicity. What period was ever more fruitful in inventions and discoveries, calculated to ameliorate the evils of humanity, or heighten its enjoyments? If vaccination has preserved the human species from the most horrible of scourges, the novel system of Education, is a no less certain preservative against the equally desolating ravages of vice and ignorance. Posterity will render brilliant homage to the present century, for the discovery of a plan of utility so universal and important.

The English within four years have commenced schools in Canada, in their islands; and in the United States, they are in operation in most of their principal cities.

A school has been erected in Antigua, by the negroes themselves, who have hewn the wood, and brought from the quarry, materials for the building, subscribing in proportion to 3 French sous a week; and a thousand negroes, of all ages, receive instruction there.

South America, which seems desirous of taking an imposing attitude among the nations of the earth, already feels the importance of this system; and masters capable of establishing this method, throughout their immense country, have been demanded by the inhabitants of Mexico, and those of Buenos Ayres. Thus the great majority of the human race will in a short time enjoy a gift, which will become to them inestimable,—that of instruction, and the moral, and civil happiness inseparable from it.

Experience has happily tested the moral results of this system. It is stated, that of the many thousand children educated within twelve years, in the new schools, not a single one has been cited before the tribunal for crime. Whilst at Paris, where the people are less immoral than in England, we frequently find children from seven to fourteen years of age brought to justice.

M. Cuvier in his Report on the Primary Schools in Holland, states that the Society of Public Good had, at the reunion of that country with France, 4,451 primary schools—containing upwards of 190,000 pupils, for a population of 1,900,000 souls, making a tenth part of the whole number of inhabitants. The formal and regular teaching of these schools, is Reading, Writing, Orthography, Mental and Written Calculation, the Elements of Geometrical Drawing, Geography, and the practice of Church Music. But the books they read, the subjects dictated to them, the examples they are made to copy, are composed in a manner which enables them to imbibe at the same time, a multiplicity of useful knowledge. The composition, choice, and gradation of books consitute the base of this system. In morals, as in all human attainments, we should proceed from the simple to the complicated, gradually; never passing over an idea imperfectly comprehended or mistaken. The march of mind, though less accelerated in this manner, becomes infallible. It is the plan which has been uniformly adopted in this system.

"This method," says an English author, "accustoms the rising generation to reject whatever is imperfect and superficial, a perpetual source of vice and error; and demonstrates that nothing is acquired, which is not clearly, distinctly, and permanently established in the mind." Another important consideration, which offers in favour of this system, is that of health. It is sufficient, to enter a school, to remark the uneasiness and constraint of its inmates; and the mode in which they instruct or rather hebetate them, to be convinced how far the old arrangement is inimical to their health and comfort. Attention, ardour, and emulation are excited by the recompense with which the pupil is honoured, immediately upon each lesson, well performed, or by the pain incured when he is unsuccessful. In fact, they preserve their rank when they do well, and lose it when they do ill. Each takes rank of the pupil, whose error he has rectified. This change of place, on every interrogation, gives to the mind and body of the children, the same activity as that they carry to their sports. In this system, they vary their lessons, and the manner of giving them; they are of short duration, and accompanied with movement of the body and change of place, which permits the children to satisfy this physical requirement, so necessary to their health, their happiness, and even to the support and activity of their intellectual faculties, keeping them always in breath, and fixing their attention without any constraint. The liberty they enjoy, though submitted to a rigorous discipline, allows the development of their faculties, and inspires a taste for labour and application; whilst the restraint of our schools destroys their activity, and plunges them into languor and disgust. Children consume in common schools a great quantity of pens, ink, and paper, and especially of books. On the new principle, a single book suffices for a thousand children. The result of this system of economy is such, that in England, the education of a child in a school containing 300 pupils, costs annually, all expenses paid, but seven shillings sterling—and in a school more numerous, perhaps, might be reduced to four; so that there can no longer exist any reason, or pretext, to oppose this Popular Education, except in the opinion of those who think this class of society ought to be held in ignorance, immorality and dissipation, which are its natural consequences. Mutual teaching, may be applied to the elements of all the sciences, and carry instruction to the point which she ought to attain, in order to enable each individual, to advance by himself in this career, as far as his natural faculties and habits of application will permit. It is the sole object, that one can propose in teaching, and the end that one ought to aspire to; but as we cannot arrive at it but by excellent methods, which are not in existence yet, they must be created; and it is in order to produce, and realize their application that a society is formed in Paris, whose labours tend exclusively to this result. It is difficult to foresee the extent of those they may obtain; but it is not less certain, that the new method, or any other more perfect, will in a short time be generalized under instruction for the midling classes, and produce a great number of men, who will pursue the study of the sciences, and rapidly extend their limits.

It was said in the first edition of this work, that mutual teaching would be one day employed in the instruction of the first classes of society,—that it would be applied to the most complicated conceptions of the human mind,—that it would render scientific instruction more general, and place it within the reach of almost all intellectual and pecuniary faculties. Experience has already confirmed what was predicted, and has proved that Latin, Greek, the living languages, Geography, Grammar, History, Geometry, Drawing, and Music are taught more easily and rapidly than by the ancient practice; though there has not been a single *good* method yet proposed, to guide the masters and the pupils in this instruction. All the elements of human knowledge may be taught upon this principle, when the means of application shall have been combined by a spirit of analysis, and of philosophy indispensible in similar researches. The period is not distant when our schools will know no other teaching, than that which is founded on the principles of mutuality.

There ought to arise from this order of things, a generation who should produce more skilful agriculturalists, artists more adroit, and manufacturers more intelligent; fathers and mothers more affectionate to children, and children better disciplined; men more devoted to their country, attached to duty, and to social order; superior household regulations; in fine, an agriculture, industry, the arts and sciences, more perfect; and a far higher degree of happiness and prosperity attendant on the people.

* There are more than 1200 schools in France, and there are 100 within the circuit of thirty miles, in the environs of Calcutta. The negroes of St Domingo, and the coast of Africa, have founded many, which will spedily conduct them to a civilization as perfect as that of the Europeans. This new method has penetrated into Italy, and has been latterly adopted too in Spain.

BODLEIAN LIBRARY, OXFORD, ENG.

This library is the richest, and one of the most valuable collections in Europe. It was founded by Sir Thomas Bodley, ambassador to many European courts in the reign of Queen Elizabeth. It contains 400,000 printed books, and between 25,000 and 30,000 manuscripts. No books are allowed to be taken out, but every facility is afforded to those who wish to recur to them. The present income of the institution is about £3000 sterling, and it receives, besides, a copy of every work printed in Great Britain. It lately purchased, at Venice, a collection of valuable Greek, Latin, and Hebrew manuscripts, amounting in number to 2040, the cost of which, with the expense of transportation, will exceed £6600 sterling. John Uri, a Hungarian, was employed for more than twenty-five years in preparing its catalogue.

EXTRACT FROM MASSILON.

Remember that the zeal which makes us lament over the scandals that dishonour the Church is contented with lamenting them before God; with praying him not to forget his former mercies; to establish his reign in all hearts; and to recal sinners from their erroneous ways. Behold the christian manner of lamenting over the disgrace of your brethren; mention them frequently to the Lord, but forget them in the presence of men. Remember that piety gives you no right to empire or authority over your brethren,—that if you be not *established* over them, and *responsible* for their conduct, whether they fall or remain steadfast, is the concern of the Lord and not yours; consequently that your continual and public lamentations over their irregularities, proceed from a principle of pride, malignity, levity, and intolerance; that the Church has its Pastors to superintend the flock, that the ark has its Ministers to sustain it, without needing the interference of any foreign or imprudent succours; and lastly, that by these means far from correcting your brethren, you dishonour piety, and justify the discourses of the wicked against the just, and you authorize them in saying, as formerly in the Book of Wisdom. Why professeth the righteous to have a right to fill the streets and public places with their clamours and upbraidings against our conduct, and holdeth it out as a point of virtue to defame us in the minds of our brethren?

Remember that the censorious zeal which you display is useless to your brother; that far from being of service, it is even hurtful to his conversion, to which you raise up obstacles by irritating him against your censures, that it is injurious to his reputation which you wound, and to those who listen to you, who, respecting your pretended virtue, never believe they can err while following your steps, and no longer place scandal among the number of vices.

Zeal is humble, it is simple, and much more disposed to be credulous with regard to good than evil; it is merciful and always indulgent to the faults of others, in the same proportion as it is severe to its own weaknesses; it is gentle and timorous, and would rather fail in blaming vice than go to any extreme in censure.

Christian Register.

BOSTON, FRIDAY, FEBRUARY 27, 1824.

A society has been some years established in Providence, R. I. *for promoting the Abolition of Slavery; for the Relief of persons unlawfully held in bondage; and for improving the condition of the African race.* The annual meeting of this Society, for the choice of officers, was held on Friday last. The Hon. David Howell is president, and George Jackson, Esq. Secretary.—The objects of the Society appear to be, in many respects, similar to those of the Society not long since formed in this city, for the *Suppression of the Slave Trade.* Every friend to humanity must wish well to the objects of both. These, and the *American Colonization Society*, are doing something, we hope, to wipe off the stain that attaches to our national character, from the allowance of slavery among us. The indefinite multiplication of the evils of slavery, for which a door has been opened in Missouri, leads us almost or quite to despair of its final abolition. We know of no other remedy now but that of foreign colonization; and this is deemed by many as visionary and impracticable. For ourselves, we believe, notwithstanding many discouragements have attended the operations of the Society thus far, that much good will finally result from the project. And though we dare not encourage ourselves to expect that a strikingly beneficial result will be immediately perceived from the undertaking, yet we do not relinquish the hope, that time will finally prove it to have been not only an instrument of signal relief to suffering humanity, but an important blessing to our country, by lessening the amount of the black population, which is now advancing with alarming strides towards what, without some decided checks, it must finally attain,—a superiority of numbers in the whole population of the country.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

There is no subject of speculative inquiry, which so long retains the hold over the mind that it possessed, when youth gave ardour to our investigations, as the study of man, considered in his relation to the moral government of God, and his destiny to a future and endless existence. Most of the topics, which once kindled our enthusiasm, are now regarded with coldness and aversion. The restless intellect dwelt upon them but a short time. It toiled wearily, for a season, and turned away sickened and disappointed; deriving no satisfaction and receiving no improvement. The inquiries, which pertain to human nature, on the contrary, as we pass into the dark vale of years, are pursued with increased delight, and appear connected with new relations and involving new results. They are, in fact, one of the few, but rich sources of happiness which God, in his mercy, grants to the decline of life. Other objects, which occupied a great and disproportionate share of the attention are forgotten, while these are continually crowding upon the notice, and claiming the remaining vigour of the mind, as their own just portion.

It is pleasant to find that after the splendid visions of fancy have faded from the eye, and the wild embodyings of a creative imagination have passed away and are forgotten, the religious history of man assumes a grand and absorbing interest. There is a peculiar satisfaction attending these speculations, since they make no demands on the physical energy, which is necessary in most of the pursuits of our youthful days, and which, rarely, remains to the termination of a lengthened life. There is no need of toilsome study, or weary travel, or far sought tomes of learning. We have only to open our eyes and light pours in upon the mind. To the curious observer of human character, all the recorded truths of history, and all the familiar intercourse of society are full of instruction. He is in no want of examples and facts upon which he may found his opinions. To use the language of philosophy, the phenomena, from which he reasons are all before him,—and waiting for his analysis. He needs no costly apparatus;—for the mind continually presents new combinations, which no artificial experiments could produce. He does not suspend his inquiries for seasons of anxious observation,—for man with all the complicated and fearful mysteries of his intellectual nature is ever subject to his notice and inspection.

I have been led by the facility, with which investigations of this nature are pursued, to indulge the natural inactivity of age, in looking coolly upon the development of the mind, and watching its varied operations, rather than to exhaust my little, lingering portion of strength, in idle participation of the angry controversies and unsatisfying discussions, which, with every thing, of merely temporal interest, will speedily be lost, in utter forgetfulness.

It is long since I began to direct my attention to the singular effects produced in different ages and in different states of society, by the affecting considerations of religion. In no relation does the mind appear of such transcendant dignity, as when viewed capable of moral action and of enduring, in immortal life, after the fleeting years of its present existence are numbered. The circumstances, in which man has displayed the capacities of a religious being, have shed a new and interesting light on his whole mental constitution. As there are no considerations which so forcibly prove, that God created man in his own image and made him a likeness of his own Eternity, so there are none which more fearfully exhibit his present weakness, or more clearly evince his wayward departures from reason and truth.

I have wished to see this subject fully elucidated by those who now guide the taste and form the mind of the public; who are enlightening it with their knowledge and imparting from their stores to the treasured wisdom of mankind. Much, I know, has been written, but more has been left undone. A luminous and philosophical statement of the modes, in which religion and superstition have affected the condition of the world, at various periods,—the minute shades and evanescent colours which separate them,—their peculiar features,—the feelings of human nature, upon which these principles are engrafted, and the causes which modify their influence, would be a most valuable gift to the science of our moral constitution and to the interest of pure Christianity. Such a service to the cause of virtue and truth, will, I earnestly hope, be rendered by some, who are now in the freshness of their strength and the bright bloom of genius, when my wearied limbs shall be at rest in the grave and my chilled imagination shall have ceased to wander.

One of the views, which might be taken of this subject and illustrated at large, is the testimony which superstition affords, to the foundation in the nature of man, for the principles of religion. It is consoling to reflect, when we turn, with loathing and dread, from the ravages which false religion has made on the mind and moral feelings, that we can derive from these very circumstances, a support to the truth, which all the artifices of sophistry cannot invalidate.

The effects of misguided sentiment on religious subjects have, indeed, been dreadful and appalling. We have no need to recall the deeds of former days, or to look far back on the annals of mankind for proof. We see it written there, it is true, in characters painfully legible. But we can see it, in forms still more impressive, before our eyes, at this very day. We see it in the horrible pictures of our Father in Heaven, which in all their gloomy depth of colouring, are held up, to an innumerable multitude, as the revelations of everlasting mercy and of infinite love. False views of the Deity,—of the terms of forgiveness,—of the service which he requires,—of the duties we owe to ourselves and to one another, are still exerting—it may be—a secret, but most pernicious influence. Many a generous mind has been blasted,—many an elastic spirit has been weighed down to earth and crushed,—many a refined heart has been withered by the cruel and unrelenting appeals, which rash and ill-judging men have pretended to found on the doctrines of the Bible. I have seen the pure waters of life corrupted at the fountain, and the innocent and lovely drinking bitterness and death. It has been no very uncommon spectacle to see a tender conscience so harassed, that reason was shaken from its seat, and the horrors of despair yielded only to the gloom of insanity. It was not merely in the abstractions of a philosophic fancy, that one of the very few, who are born to benefit mankind, conceived of that lowest form of human wretchedness, which he calls—"the fixed and deadly gloom of soul, to which there is no sunshine in the summer sky,—no verdure or blossom in the summer field,—no kindness in affection,—no purity in the very remembrance of innocence itself,—no Heaven but hell,—no God but a dæmon of wrath!" These melancholy perversions of the best of God's gifts, he had, no doubt, seen exemplified in real life.

But these disastrous consequences do not directly proceed from any of the principles which the Creator has implanted in our minds. They are the results of an unnatural and morbid excitement.

They all, however, confirm the great truth, that man has strong propensities to religion; and that, if not carefully guarded and directed to their proper objects, they will occasion disorder and misery.

I shall, hereafter, suggest some considerations, which shew, that, though often deceived by the false dreams of superstition, and the dreadful conceptions of a terrified imagination, man is formed for religion, and created to render unto the Father of Spirits the supreme homage of his reason and affections.

C.

For the Christian Register.

Letters on the Trinity.—No. 1.

My dear friend,

Our late conversation has deeply impressed my mind. In the hope of contributing to resolve your doubts, still further, I shall adress a few letters to you. As you solicited the discussion, and, as I believed, from a sincerely anxious desire to know the *truth*, I may be sure of your kind reception of my observations, and a candid construction of them. It is a year or two, you informed me, since you became a regular attendant at an Episcopal church. The amiableness and seriousness of the Rector, have delighted you; and his unwearied efforts to interest the young men of his flock, in the momentous subject of religion, have inspired you with a high respect, and warm attachment for your worthy Pastor. You acquainted me that of late he has conversed with you repeatedly on the subject of your receiving *confirmation* from the Bishop, preparatory to your partaking of the Lord's Supper. The obligation of openly professing your belief in the christian religion you acknowledge; and you avow your desire of understanding, and obeying its requirements. You stated to your minister, and to me, that although you felt strong attachments to the church where you worship, to the congregation which assembles in it, and to the clergyman who has expressed so much concern for your temporal and spiritual welfare, still you had many doubts respecting the truth of the *doctrines* preached. In particular, you thought you conuld not conscientiously join an Episcopal *church* (in a religious sense) while you remained unpersuaded of the truth of the doctrine of the Trinity.

The Rector, you informed me, had kindly undertaken to explain to you this difficult subject, to answer the suggestions that arose in your mind in opposition to this doctrine, and to furnish you with some of the texts and proofs of its being scriptural. His learning, you observed, had *silenced*, but had not *convinced* you; and you felt desirous of conversing more freely and familiarly, on this theme, with some friend, whose attainments were not greatly, if any, above your own, but whose reading had been more extensive, and whose age and experience commanded your confidence. In compliance with your request, I endeavoured to furnish you with some of the arguments in opposition to the ancient doctrine of the Trinity; to give a correct interpretation to many texts usually adduced in support of it; and to explain to you the Unitarian faith as held by Christians who agree with me in religious opinions. You appeared to be interested in this discussion, and solicitous to have it continued. I shall therefore repeat what was said before, and add such observations as may be suggested to my mind, praying the great Father of lights to shine into both our minds, remove our prejudices, that the truth may be as seed sown on good ground. But, conscious of my imperfect knowledge and of being poorly qualified to enlighten others on religious subjects, I can only offer you the reflections of one who has never read the holy scriptures in any but his mother tongue, and who has been guided to the faith he holds by the understanding given him by his Maker, uncontrolled by authority, education, or fear of man.

It was predicted by Isaiah, that the gospel should be preached to the *poor*; the prophet Habakkuk was directed to write his vision so plainly, "that he may run that readeth it;"—Christ addressed the *multitudes*. However useful it may be to theologians, then, to study the Scriptures in their original languages, and to become critics in interpreting them, it must be obvious that the great and saving truths of Christianity are contained in our English translation of the Bible, and that any person, of common understanding, may learn all that it is *necessary* to know, of God, of Jesus Christ, of Salvation. The gospel has been beautifully denominated a fountain, at which a Lamb may sip, and an Elephant quench his thirst. For myself, it appears wonderful that an unprejudiced person, seriously desirous of knowing what the gospel teaches, can sit down to the perusal of the evangelists, and not perceive the doctrine of the divine unity, or God existing in one person, clearly revealed. But as Christians, equally unbiassed and serious, *do* understand the gospel differently, it becomes important to examine the Scriptures carefully,—to compare text with text, that we may all "be ready always to give an answer to every man that asketh a reason of the hope that is in him, with meekness and fear," as the apostle Peter enjoined. With these views I shall proceed to explain what is meant by the term Trinity; to adduce such texts and proofs as occur to me, in testimony that *God* is one, existing in one person,—that *Jesus Christ* is one, possessing one nature only, and subordinate to the Supreme Being,—and that the *Holy Spirit* is impersonal, not a being, but an attribute of God.

1. In the first place, the term *Trinity* is not found in the Bible; it is a word invented by theologians. It does not appear to have been known to the Jews, in the times of the Old Testament, nor to Jesus or his apostles under the Christian Dispensation. I learn from Sparks' "*Letters on the Ministry, Ritual, and Doctrines of the Protestant Episcopal Church*," (a work you will do well to read attentively) that "the word *trinity* was not used till near the close of the second century, when it first occurs in the works of Theophilus, bishop of Antioch." The Athanasian Creed, as it is called, was named after the bishop of Alexandria, who died in the fourth century, and contains an exposition of the doctrine of the trinity:—"We worship one God in Trinity, and Trinity in Unity: the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal: And yet they are not three eternals, but one eternal: So the Father is God, the Son is God, and the Holy Ghost is God: And yet they are not three Gods, but one God," &c. &c. I recollect the surprise with which I was struck, on first hearing this famous creed read, in an English church, as I was walking up the broad aisle of a church, near Westminster Abbey, and the *horror* which filled me at the clause, "which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly."! But as the Episcopal churches in the United States have wisely rejected this creed, it is necessary to resort to *their* Litany in order to learn the meaning of the term. "O holy, blessed, and glorious Trinity, three persons and one God." The Assembly's Catechism, which is taught to the orthodox children of this country, states,—"there are three that bear record in Heaven, the Father, Son, and Holy Ghost; three persons in one God, the same in substance, power, and glory." The term *trinity*, then, means a threefold Deity, consisting of God the Father, God the Son, and God the Holy Ghost.

This noted word, which has given a name to all Christians who profess a belief in God, existing in three persons, has been disapproved by many distinguished champions of orthodoxy, by some celebrated prelates of the English Episcopal Church, and pious dissenters. "The word Trinity," said Martin Luther, the great Reformer, "sounds oddly, and is a human invention; it were better to call Almighty God, God, than Trinity." Even John Calvin said "I like not this prayer,—'O holy, blessed, and glorious Trinity!'—It savours of barbarity. The word trinity is barbarous, insipid, profane, an human invention, *grounded on no testimony of God's word*, the Popish God, unknown by Prophets and Apostles." The celebrated English divine, Dr South, (Sermons, vol. iii.) remarks, "if the Trinity was not to be *adored* as a *mystery*, it would be exploded as a contradiction." And archbishop Tillotson declared, "I wish we were well rid of the Athanasian Creed." It is not the *name* that is seriously objected to; it is the thing itself, the *belief*, which I would persuade you is unscriptural. But I must defer to another letter a further investigation of this subject, Being very sincerely yours,

S. W.

For the Christian Register.

Mr Reed.—There is good point in the following paragraph from Dr Ware's Letters:

"Professor Stuart expresses regret that the term *person* has ever come into the symbols of the churches, sensible, as it appears, that it cannot be used in any intelligible meaning without infringing on the Unity, and running into palpable Tritheism; and the late president Dwight, though he contends for the propriety of the term, as a *convenient* one for expressing the things intended by the doctrine, yet confesses that if he is asked *what it means*, he must answer, *I know not*. But what is the particular convenience of a term which expresses no meaning, not even in the mind of him that uses it, we are left to conjecture."

For the Christian Register.

Mr Reed.—Soon after the formation of the Massachusetts Peace Society, its Corresponding Secretary, with much propriety, addressed letters to two of the first characters in Russia, viz. the Emperor and the prince Galitzin, on the all-important subject of *Peace on earth and good will among men.* Handsome answers were returned from both, expressive of their cordial approbation of the benign objects of the Society, and their full determination to exert their best talents for the maintenance of universal peace; and the latter having stated in his letter, that he should "consider it a peculiar honour to be among the members of such a humane society," the Board of Trustees soon after elected him, and (at his own desire) the Hon. Th: Jefferson, honorary members.

The amusing story, that the Emperor Alexander is a member of the Massachusetts Peace Society, though totally untrue, and repeatedly contradicted in the Boston papers, is still going the rounds in many of the public prints, accompanied with sarcastic witticisms, at once evincing that some of the lovers of *war* still retain so much of its spirit, as to prevent their listening to the plain truth, when it crosses their purposes.

The correspondence with the Russian gentlemen has long been before the public, and may be seen in No. X. of the Friend of Peace.

A member of the M. P. S.

RELIGIOUS INTELLIGENCE.

Foreign Missions. In a late number of the New-York Religious Chronicle, it is stated, that a proposition has been made for a union between the Society under the direction of the *American Board of Commissioners for Foreign Missions*, and the *United Missionary Society.* It is expected that this union will take place some time during the next summer.

New Church. On the 30th ult. a new church was consecrated in Wilmington, N.C. by bishop Ravenscroft. The church is called St Peter's. During the visit of the Bishop, 37 persons were baptized, and 78 received confirmation.

A Society, auxiliary to the Georgia Education Society, has been lately formed in Riceborough, Geo. called *The Liberty County Education Society.*

Chinese Bible. By a statement of the Missionaries at Serampore, it appears that the Chinese Bible is a length completed. We are told that it can be furnished to the Chinese for $2,50.

Ordination. At Taunton, on the 18th inst. the Rev. Chester Isham, over the Trinitarian Congregational Church and Society, in that place. Introductory Prayer by Rev. Mr Huntington, of North Bridgewater—Sermon by Rev. Mr Green, of Boston, from 1. Cor. i. 23, 24. *But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.* Consecrating prayer by Rev. Mr Fiske, of Wrentham—charge by Rev Mr Andrews, of Berkley—address to church and people by Rev. Dr Codman, of Dorchester—concluding prayer by Rev. Mr Sheldon, of Easton.

At Buckland, Mass. Rev. Benj. F. Clarke—Sermon by Rev. Charles Jenkins. At Leverett, Mass. Rev. Jonas Colburn—Sermon by Rev. Mr Perkins, of Amherst.

A Lexicon of the New Testament, in Greek and English, by C. A. Wahl, of Schneeberg, in Saxony, is now translating by Edward Robinson, Assistant Instructor in the department of Sacred Literature, in the Theological Seminary at Andover. This is designed to take the place of Schleusner. It is highly recommended by Prof. Stuart, and his grounds of preference stated.

The following Advertisement appeared in the last Massachusetts Yeoman, published at Worcester. What the purport of this communication may be, we have heard no suggestions. To us it has an aspect of hostility, which we were not prepared to expect from such a quarter:

"A Communication from the Brookfield Association to the Ecclesiastical Council, who ordained Rev. *Loammi Ives Hoadly* over 'The Calvinistic Church in Worcester,'—and the Report of the Committee of the said Association, appointed to present the same." For sale at the Book stores in Worcester.

GENERAL INTELLIGENCE.

Mr Charles Sprague has been elected President, and Samuel Dexter, Esq. Secretary of the Boston Debating Society, for the year ensuing.

We understand that two new cases of small pox appeared in town on Wednesday, and that the patients, and the other persons supposed to have been exposed to the infection, were conveyed to Rainsford's Island. *Boston D. Adv.*

Schools. On Wednesday last the Mayor and Aldermen and School Committee visited the different public Schools of this City, and the examination of the pupils proved highly satisfactory. The expenditure during the last year in this city, for these institutions, so honorable to the public spirit of the citizens, amounted to upwards of 70,000. *Boston Gazette.*

Mr Parker, of Boston, has been admitted Counsellor of the Supreme Court of the U. S.

Edward D. Bangs, Esq. of Worcester is appointed County Attorney for the county of Worcester, *vice* Rejoice Newton, Esq. resigned.

Intense Cold. The thermometer near Quebec, on the fourth of this month, at nine P. M. stood at 24 below zero, and at half past six, the next morning, at 40 1-2 below, at noon 25 below.

Mild Winters. In the year 1780, the weather continued mild, and the rivers unobstructed with ice until the 7th of February. The winters of 1793, 1802 and 1810, were also very remarkable for their mildness, and the ensuing summers were noted for being healthy and plentiful. The winter of 1730 is said to be equally mild with the above—the Deleware was not frozen—and this was followed also by a healthy and fruitful summer, as we expect the ensuing one will be.

Caution. A child 20 months old, died last week in New Jersey in consequence of laudanum being administered to it in place of paragoric. The mother sent to a store for paragoric, and by a mistake of the clerk, the bottle was filled with laudanum.

Suffocation of Infants.—Infant children are too frequently exposed to risks of suffocation, from imprudently covering their mouths by their nurses. The accession of air to their lungs is thus prevented, and death ensues; for every animal destroys the the air it breathes, and an infant requires the circulation of at least a gallon of air a minute. Deprived of this circulation, the air in the lungs loses its elasticity, the action of those primany organs is stopped; and it is in vain that the little victim gasps unseen, till death puts an end to its sufferings. At a riper age, when the frame is endued with more strength, and a consciousness of the cause of suffering is entertained, the struggles of children to escape from suffocation by means of clothes thrown over their faces, may be commonly observed, and should be received as lessons.

It is but a little time since a poor woman walking in a storm of wind, between Hodson and Ware, sheltered her infant so effectually with her cloak, that, melancholy to tell, on her arrival at the end of her journey, the child whom she fancied asleep was dead. *Lon. pap.*

The New-York House of Assembly is said to contain 63 decided friends of Mr Adams; 32 of Mr Crawford; 15 of Mr Calhoun; 15 of Mr Clay; and 3 of Gen. Jackson—128. Of the Senators, 14 are said to be friends of Mr Crawford.

Florida. A new site for the seat of government of Florida, has lately been selected by commissioners appointed for that purpose. The spot chosen is about a mile S. W. from the old deserted fields of Tallahassi, about half a mile south of the old Okilokony and Tallahassi Trail; 18 miles north Fort St Marks; 15 miles N. W. from the head of navigation of the St Mark's river, and 10 miles N. E. from the head of the Wa-Kulla, which is navigable to its source. The surrounding country is represented to be beautifully variegated with hill and dale, and covered with the finest timber—the lands are said to be the best in the territory of Florida, and are peculiarly adapted to the cultivation of cotton and sugar cane.

Catholics. The Town Council of Georgetown has given to the Roman Catholics of that place, one of the lots originally laid out in the plan of Georgetown, for the purpose of having a building erected thereon to celebrate religious worship according to the rites of that church. The districts of Georgetown, Williamsburg, Marion and Horry, have been laid off as the ecclesiastical division forming the church under the title of *St Michael the Archangel.*

The Naval Court Martial, which has been sitting at the Navy Yard, Gosport, for the trial of Lieut. Beverly Kennon, upon charges preferred against him by Com. Porter, closed its proceedings on the 13th inst. and adjourned to the 16th, when the defence of Lt. K. was to be heard.

Expenses of War. It appears from statistical tables in Lowe's Present State of England, that the wars which grew out of the French revolution, commencing in 1793, and ending in 1815, cost Great Britain eleven hundred millions of pounds sterling. The whole sum raised in Great Britain by loans and taxes during the twenty three years that succeeded the declaration of war against France in 1793, was fifteen hundred and sixty four millions of pounds. The national debt of Great Britain in 1823 amounted to upwards of eight hundred and thirty eight millions. It has been reduced about ten millions since 1817. Of this vast debt, no small part was incurred in the attempt to enslave America. In 1775 the debt amounted to £128,000,000; at the peace in 1783 it had increased to nearly £250,000,000—the good people of England have imposed upon their posterity a burden of £121,267,993 sterling by their attempt to make us pay taxes without our consent. The debt contracted in the cause of the Bourbons from 1793 to 1815 was £608,932,320 sterling. If therefore the American war and the wars with France since the revolution had not taken place, Great Britain might have been this moment free from debt. *Portsm. Journ.*

Cotton. The Caledonian Mercury states, that within the last ten years, the progress of the cotton manufacture in that country has been so rapid, that the annual consumption of cotton has increased, from 250,000, to 1,000,000 of bags!

Ship Letters received at the N. York Post Office from Feb. 14 to 17, 12,368—Forwarded by the mails, 6492.

Commerce of the U. S. From the Annual Statements of the Commerce and Navigation of the U. States, which have been recently transmitted by the Secretary of the Treasury to Congress, it appears that "the Imports during the year ending on the 30th of September, 1823, have amounted to $77,579,267, of which amount, $71,511,541, were imported in American vessels, and $6,067,726, in foreign vessels; that the exports have, during the same period, amounted to $74,699,030, of which $47,155,408, were domestic, and $27,543,622, were foreign articles; that of the domestic articles, $39,074,562, were exported in American vessels, and $8,080,846, in foreign vessels; and of the foreign articles, $26,241,004, were exported in American vessels, and $1,302,618, in foreign vessels; that 775,271 tons of American shipping entered, and 810,761, cleared from the ports of the United States; and that 119,463 tons of foreign shipping entered, and 119,740 cleared from the ports of the United States, during the same period.

Improvement in Printing. The London Courier announces that the press-work of that paper is now executed by a machine of such extraordinary mechanical power, that it is capable of throwing off considerably above two thousand papers per hour: it, indeed, on one occasion, produced at the rate of 2,880 impressions within the hour. The presses used in America average about two hundred and fifty sheets per hour.

Counterfeiting Prevented. The Messrs. Star have advertised that they have perfected their design for preventing counterfeits in bank notes; and to put the value of the invention to the test, have offered $500 for an imitation that shall, by judges of bank notes, be mistaken for the true impression.

Ontario and Champlain Canal. It is proposed to unite Lakes Ontario and Champlain by a canal, commencing at the foot of sloop navigation of the River St Lawrence, (Ogdensburg,) and terminating at Plattsburg. It is thought a sufficient supply of water for the canal may be obtained from Chateaugay lake, which lies near where the canal is to pass; Ogdensburg is 146 feet above Lake Champlain.

American Colony. By the packet schooner Fidelity, from Cape Mesurado, we learn, (says the Balt. Federal Gaz.) that the Colonists generally were in good health and spirits. The agricultural advances not being equal to the wants of the colony, and others, occasional shipments hence of small assorted cargoes of provisions might be profitable. Trade up the country, was, in January, when the Fidelity sailed, obstructed by war between the Soosos and Toulahs; but a more auspicious state of affairs was anticipated.

The ten blacks, whom the United States government permitted to return to their native country, last October, had all, through the care of our Agent, and Richard Wilkinson, the interpreter, reached their respective homes. The fathers of three of them were trading at the settlement when the Fidelity arrived out.—Their joy may be imagined more readily than described.

We are further informed of a singular occurrence concerning another of the ten. On their landing at the colony, this man immediately met a native, who had come down from the interior to trade, and who was the very person that had sold the new liberated man, as a slave. He had captured him in war, and agreeably to custom, sold him as his own property, and now (as soon as he conceived that the free man disclaimed all intention of revenge,) accompanied him home.

Sierra Leone. The slaves who joined the British during the war of our Independence, to the number of more than two thousand, were settled on grants of land in Nova Scotia, as free British subjects. But the soil of Nova Scotia being found too poor to answer, and the climate too cold for their constitutions, the majority of them were persuaded to emigrate thence to their native continent, where they united with others in forming the colony of Sierra Leone, in Africa. In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers. They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labors among them have been crowned with very remarkable success. In short, the fact is notorious, that the settlement at Sierra Leone forms a well regulated, enterprising, and highly prosperous colony—most of the settlers being in independent, and some of them in affluent circumstances. *N. Y. paper.*

A young man has been lately sentenced to nine month's imprisonment, and to pay a fine of $300, for assisting in opening the grave and removing the body of a young female from the burying ground for the purpose of dissection. *New-Haven pap.*

Mexico. A Mexican proclamation declares that the "Mexican nation adopts for its government the representative, popular, federal, republican, form." The congress was arranging the details of the new constitution. Mexico and Colombia have formed a treaty of alliance.

The Arkansas Gazette of 16th December corrects the errors into which it had been betrayed, touching the outrages of the Osage Indians.—There was but one attack, instead of two—for the two hunting parties were united at the onset, and consisted of between 20 and 30. The fugitives fled in pairs or in couples, without knowing, at the time, of the fate of their companions; but they concur in reporting from 5 to 8 of their party killed.

The Columbia Canal was opened on Monday last, under a discharge of artillery, and several boats passed through; a collection of spectators witnessed the interesting occurrence, and partook of a dinner on the occasion. *Charleston pa.*

In the N. Y. State Prison, on the 1st of January, there were 608 convicts—440 white men and 18 women—120 black men and 26 black women; 106 of them were in for life.

Sea Elephant. While a young gentleman was gunning on Saturday last, on the beach at the mouth of East Chester Bay, about 14 miles from this city, he discovered something floating on the water, which he found to be some marine animal, upon which he pursued it for several hours, and at last, as the animal approached the shore and extended its jaws, presenting a frightful appearance to one unaccustomed to view the monsters of the deep, he discharged his piece directly in its mouth; upon whch it bellowed most tremendously, and became so furious that it attacked and beat off the gunner's dog who had sprung towards the animal the moment it was fired at. The gunner repeated his fire, and third shot proved mortal. It has since been brought to this city, and proves to be a *Sea Elephant*, weighing upwards of 600 pounds, and measuring about 9 feet in length. This animal is rarely seen in northern latitudes. *N. Y. Mercantile Adv.*

J. Ford, Esq. has in his possession a branch, broken from a pear tree in the neighbourhood of Fall River, in Oct. last, now containing 62 pears about the size of a hen's egg.—The branch on which the pears hang and grew, is about 18 inches in length and half an inch in circumference. *Columbian Reporter.*

The Greeks. There is a paragraph copied from a London paper into many of our papers, under the head of "cheering news from Greece," which is calculated to lead the reader into error. It is there stated, that a letter from the Greek Admiral, dated the 1st of October, confirms the defeat of the Turkish fleet in the last week of September—that eleven Turkish ships were destroyed, one frigate was captured, fifteen were blockaded in the Gulf of Volo, and the remainder fled in great confusion to the Dardanelles. The only battle we believe was in the beginning of November, in which five or six vessels were captured; there are doubtful reports of the destruction of two or three more; the rest of the fleet entered the Dardanelles in November, and no part of it was blockaded in the Gulf of Volo.

Unwelcome Visitors. On the 29th of January, three large Bears made their appearance in the village of Chambly, near Lake Champlain. The villagers, not expecting such a visit, were not prepared to give them the reception they deserved, and they all deliberately walked to the woods, before the business of loading and priming could be attended to.

Demarara. Advices from Demarara to the 16th ult. state that Martial law still continued, although it was expected the red flag would have been hauled down on the 13th. Executions of the rebellious blacks occurred frequently, and floggings almost daily, the number of lashes averaging about 800 at a time. Five were hung on the 16th January.

Mexican Mission. The members of both Houses of the Ohio Legislature have unanimously signed an address to the President of the United States, recommending in the warmest terms Gen. Harrison for the appointment of Minister to the republic of Mexico.—The members of the Legislature of Indiana, (of which state Gen. Harrison was formerly Governor,) have adopted the same form of recommendation. All the members of the Senate, 43 out of 46 members of the H. of Representatives, the Governor, Secretary of State, &c. &c. have signed the address.

Iturbide, ex-emperor of Mexico, had left Leghorn for England, with his sons and the ex-consul of the Cortes.

China. Since the year B. C. 2207, there hve baeen among the Emperors of China, "Natural deaths 160—Assassinated 38—Poisoned 10—Suicide 5—Accidental 1—Dethroned 23—Abdicated 3."

Wool. We understand the importation of Wool from foreign places, into Boston, during the year 1823, was 733,146 pounds—cost 95,649 dollars.

Divorces. The Legislature of Alabama, at its last session, passed seven laws divorcing married couples. Such a number of applications of this kind, was not to have been anticipated from the youthful, we may almost say, the infant State of Alabama.

The Government of Canada are taking measures to obtain a direct trade with India and China, and encouragement for raising Tobacco.

The Judge's salary in Mobile, (Alabama,) is paid by the proceeds of a tax on *billiard tables*, every person in that town being allowed to keep a table, on paying a tax of $150 per annum—which the collector is required to pay over to the Judge.

Congressional Proceedings.

SENATE.

FRIDAY, Feb. 13. The following bills passed. The New Orleans Military road bill; and the bill relating to pensions to certain widows and orphans. Several other bills were discussed in Committees of the whole and passed stages. Adjourned to Monday.

MONDAY, Feb. 16. The attention of the Senate was on this day and Tuesday chiefly occupied in the discussion on the bill to abolish imprisonment for debt. On Tuesday, it was voted to defer further discussion of the subject till Friday.

WEDNESDAY, Feb. 18. Several local bills were reported, advanced stages, and others passed. After some debate on a bill of a private nature, the Senate went into the consideration of Executive business, and soon after adjourned. No business of much interest was transacted in the Senate on Thursday and Friday. The bill making appropriations for a road through the Territory of Florida, from St Augustine to Pensacola, underwent some discussion on Friday and was finally ordered to a third reading.

HOUSE OF REPRESENTATIVES.

FRIDAY, Feb. 13. Several motions on private subjects were made and disposed of as usual. Two bills were reported, and a resolution was taken relative to the regulation of post routs, after which the chief business of the day was the consideration of the *Tariff bill.* Adjourned.

MONDAY, Feb. 16. After attending to certain reports of committees, and disposing of a number of resoluti ons that were submitted, the House took up the Tariff bill in Committee of the whole. The debates on this subject, continued with little interruption through this day, Tuesday, and Wednesday. On Thursday a resolution was offered by Mr Owen, directing the committee of ways and means to inquire and report what effect the passage of the Tariff bill would probably have on the revenue of the United States.—The only other subject of interest, that came before the House on Thursday and Friday, was the military appropriation bill, which underwent considerable discussion, and was finally ordered to be engrossed for a third reading.

Massachusetts Legislature.

The Legislature of this state was prorogued on Saturday evening, to the Tuesday next preceding the last Wednesday of May, having passed during the session, *one hundred acts.* As our account of the proceedings of the General Court has not been as full and particular as some may have wished, we shall give, from the Centinel, in a few successive papers, the Heads of the different acts passed during the session.

GENERAL ACTS. An Act giving remedy in equity on gaol bonds—Regulating the hunting of deer—In addition to an act for regulating Marriage and Divorce—In addition to an act making further provision in the Judicial Department—In addition to an act respecting Public Worship and Religious Freedom—To alter and amend an act to provide for the instruction of youth, and the promotion of good education—To prevent the wanton destruction of lamps—Making further provisions for the service of writs and the setting off judgments—For preventing fraud in the admeasurement of salt, grain, &c.—In addition to an act entitled "an act providing for the appointment of Inspectors, and regulating the manufacture of Gunpowder."—In addition to an act entitled "an act concerning Hawkers, Pedlars, and Petty Chapmen."

(To be continued)

To Correspondents. *The communication of 'N' on the services at a late ordination, will appear in our next. Several other communications are received which will be attended to as soon as circumstances permit.*

ORDINATION.

On Wednesday, the 4th inst. the Rev James O. Barney was ordained over the Congregational Church and Society in Seekonk, Mass.—introductory prayer by the Rev. Mr Fisk, of Wrentham—sermon by Rev. Dr Park, of Brown University—consecrating prayer by the Rev. Mr Clark, of Norton—charge by the Rev. Mr Wilson, of Seekonk—right hand of fellowship by the Rev. Mr Wood, of Barrington—and the concluding prayer by the Rev. Mr Ide, of Medway.

The Rev. Mark Tucker, of Stillwater, N. Y. has been unanimously invited so settie as colleagne with Rev. Mr Williams of Northampton.

MARRIED,

In South-Bridgewater, Mr Nahum Deane, to Miss Milla Robins.

On Sunday evening, by the Rev. Dr Lowell, Mr Nathaniel Nutter, to Miss Eliza B. Rixford.

In Medford, on Tuesday evening last, Mr Geo. W. Porter, to Miss Elizabeth Hall.—Mr William C. Pratt to Miss Nancy Davis, formerly of Gloucester.

In this city, on Sunday evening last, Mr Reuben Hayward to Miss Nancy G. Emery, both of this city.

In Brookfield, by Rev. Eliakim Phelps, Mr Ridley Bannister, Printer of the *Boston Telegraph*, to Miss Martha Abbott, of Brookfield.

In Saco, Mr Enoch Goodale, Bookseller, to Miss Hannah Goodwin Jordan.

In Dover, (N. H.) Mr Oliver Norton, of South Berwick, to Miss Mary H. Yeaton, of Somersworth, N. H.

DIED,

In Brunswick, on the 16th instant, Mrs Maria Wheelock, widow of the late President Wheelock of Dartmouth College, aged 56.

In Medford, Capt. George B. Hall, aged 32.

In Salem, Mr John Deland, 2d, aged 28, son of the late Mr Thorndike Deland.

In Gloucester of a cancer, Capt. Henry White aged 81.

In Newbury, Mrs Dolly Miltimore, consort of Rev. James Miltimore.

On Sunday morning, in this city, suddenly, Mrs Elizabeth Thompson, aged 31, being the third daughter of Mr Benjamin Jennings that has died within four months.

In Baltimore, Elisha Tyson, a venerable and worthy member of the Society of Friends—More than 4000 people of color attended the funeral of this good man.

In East-Bridgewater, Mr Zenas Washburn aged 48.

In Salem, Mrs Hannah Rice, aged 61, widow of Dr Matthias Rice, formerly of Dorchester.

At Washington, in the 73d year of his age, Richard O'Brien, Esq. late Consul General of the U. S. to the Barbary Powers. He was in succession an active and experienced seaman, a successful adventurer in the privateering exploits of the revolution, a brave commander in the regular naval service, a captive slave in Algiers, consul general to Barbary, member of the Pennsylvania legislature, a worthy farmer, and, lastly, an ardent party politician.

At the Ursuline Convent, in this city, on the 20th current Mrs C. Molyneaux, aged 33.

In Brownfield, on the 1st inst. Rev. Jacob Rice, Pastor of the Congregational Church in that plaee, aged 84.

Bean's Advice.

IN the press, and will be published at this office soon, *The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean.* It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by Henry Ware, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth. Feb. 20.

James Talbot.

IN the press, and will be shortly published at this Office, "James Talbot," *second edition*: by the author of Advice to a Young Woman at Service &c. Feb 20.

The Suspected Boy.

JUT received, and for sale at the Counting Room of the Christian Register, price 4 cents, "The Suspected Boy:" by the author of Advice to a Young Woman at Service &c. Feb. 20.

Extemporaneous Preaching.

CUMMINGS, HILLIARD & CO. have just published and for sale at No. 1 Cornhill, "Hints on Extemporaneous Preaching, by Henry Ware, Jr. Minister of the Second Church in Boston." ep4t. Jan. 30.

New Jerusalem.

JUT published, "Sermons illustrative of the Influence of a life according to the Commandments, on our idea of the character of the Lord, delivered before the Boston Society of the New Jerusalem. By Thomas Worcester." Price 37 1-2 cents.

Feb. 20. CUMMINGS, HILLIARD, & CO.

Boarders Wanted.

A Family in the country, about 14 miles from this city, wishes to take 2 or 3 young children to board, in a very pleasant situation. Inquire at this office. Feb. 20.

POETRY.

From Bowring's Poems.

O let my trembling soul be still,
While darkness veils this mortal eye,
And wait thy wise, thy holy will;
Wrapt yet in fears and mystery,
I cannot, Lord! thy purpose see;
Yet all is well, since ruled by thee.

When mounted on thy clouded car,
Thou send'st thy darker spirits down,
I can discern thy light afar,
Thy light sweet beaming through thy frown;
And, should I faint a moment, then
I think of thee, and smile again.

So, trusting in thy love, I tread
The narrow path of duty on:
What tho' some cherish'd joys are fled!
What tho' some flattering dreams are gone!
Yet purer, brighter joys remain;
Why should my spirit, then, complain?

Miscellanies.

PRINCIPLES OF ELOQUENCE.

In a work by the Abbe Maury, on the "Principles of Eloquence, adapted to the Pulpit and the Bar," we have many just and excellent sentiments. The following remarks on the eloquence of Bridaine are from this work:

If there be extant among us any traces of this ancient and energetic eloquence, which is nothing else than the original voice of nature, it is among the missionaries, and in the country, where we must seek for examples. There, some apostolic men, endowed with a vigorous and bold imagination, know no other success than conversions, no other applauses than tears. Often devoid of taste, they descend, I confess, to burlesque details; but they forcibly strike the senses; their threatnings impress terror; the people listen to them with profit; many among them have sublime strokes; and an orator doth not hear them without advantage, when he is skilful in observing the important effects of his art.

M. Bridaine, the man, who, in the present age, is the most justly celebrated in this way, was born with a popular eloquence, abounding with metaphorical and striking expressions;—and no one ever possessed, in a higher degree, the rare talent of arresting the attention of an assembled multitude.

He had so fine a voice, as to render credible all the wonders which history relates of the declamation of the ancients, for he was as easily heard by ten thousand people in the open fields, as if he had spoken under the most resounding arch. In all he said, there were observable unexpected strokes of oratory, the boldest metaphors, thoughts sudden, new, and striking, all the marks of a rich imagination, some passages, sometimes even whole discourses, composed with care, and written with an equal combination of taste and animation.

I remember to have heard him deliver the introduction of the first discourse, which he preached in the church of St Sulpice, in 1751. The first company in the capital went out of curiosity to hear him.

Bridaine perceived among the congregation many Bishops and persons of the first rank, as well as a vast number of ecclesiastics. This sight, far from intimidating, suggested to him the following exordium, so far at least as my memory remains of a passage, with which I have been always sensibly affected, and which perhaps will not appear unworthy of Bossuet or Demosthenes.

"At the sight of an auditory so new to me, methinks, my brethren, I ought only to open my mouth to solicit your favour in behalf of a poor missionary, destitute of all those talents which you require of those who speak to you about your salvation. Nevertheless, I experience, to day, a feeling very different. And if I am cast down, suspect me not of the wretched uneasiness occasioned by vanity, as if I were accustomed to preach myself. God forbid that a minister of heaven should ever suppose he needed an excuse with you! for, whoever ye may be, ye are all of you sinners like myself. It is before your God and mine, that I feel myself impelled at this moment to strike my breast.

"Until now, I have proclaimed the righteousness of the Most High in churches covered with thatch. I have preached the rigours of penance to the unfortunate who wanted bread. I have declared to the good inhabitants of the country the most awful truths of my religion. Unhappy man! what have I done? I have made sad the poor, the best friends of my God! I have conveyed terror and grief into those simple and honest souls, whom I ought to have pitied and consoled! It is here only, where I behold the great, the rich, the oppressors of suffering humanity, or sinners daring and hardened. Ah! it is here only, where the sacred word should be made to resound with all the force of its thunder; and where I should place with me in this pulpit, on the one side, Death which threatens you, and on the other, my great God, who is about to judge you. I hold to-day your sentence in my hand. Tremble then in my presence, ye proud and disdainful men who hear me! The necessity of salvation, the certainty of death, the uncertainty of that hour, so terrifying to you, final impenitence, the last judgment, the number of the elect, hell, and, above all, Eternity! Eternity! These are the subjects upon which I am come to discourse, and which I ought, doubtless, to have reserved for you alone. Ah! what need have I of your commendation, which, perhaps, might damn me, without saving you? God is about to rouse you, while his unworthy minister speaks to you?—for I have had a long experience of his mercies. Penetrated with a detestation of your past iniquities, and shedding tears of sorrow and repentance, you will, then, throw yourselves into my arms; and, by this remorse, you will prove that I am sufficiently eloquent."

Who doth not, by this time, perceive how much this eloquence excels the frigid and miserable pretensions of modern wit? If apologizing, so to speak, for having preached upon hell in the villages, Bridaine boldly assumed all the authority over his auditory, which belonged to his office, and prepared their hearts for the awful truths, which he intended to announce. This exordium alone gave him a right to say every thing. Many persons still remember his sermon on eternity, and the terror which he diffused throughout the congregation, whilst, blending, as was usual with him, quaint comparisons with sublime transports, he exclaimed, 'What foundation, my brethren, have you for supposing your dying day at such a distance? It is your youth?' 'Yes,' you answer; 'I am, as yet, but twenty, but thirty.' 'Sirs, it is not you who are twenty or thirty years old, it is death which has already advanced twenty or thirty years towards you. Observe; eternity approaches. Do you know what this eternity is? It is a pendulum whose vibration says continually, Always—Ever—Ever—Always—Always! In the mean while, a reprobate cries out, 'What o'clock is it?' and the same voice answers, 'Eternity.'

The thundering voice of Bridaine added, on those ocasions, a new energy to his eloquence; and the auditory, familiarized to his language and ideas, appeared at such times in dismay before him. The profound silence which reigned in the congregation, especially when he preached until the approach of night, was interrupted from time to time, and in a manner very perceptible, by the long and mournful sighs, which proceeded, all at once, from every corner of the church where he was speaking.

Orators! ye who are wholly engrossed about your own reputation, fall at the feet of this apostolic man, and learn from a missionary, wherein true eloquence consists. The people! the people! they are the principal, and, perhaps, the best judges of your talents.

From the Christian Mirror.

HORRORS OF WAR.

The horrors of war, when seen from a distance, or seen through the medium of the senses of others, are but little regarded; and if, occasionally, they are presented to our imagination, the shouts of victory, the pomp of triumph, the cavalcade, the music, and the roaring cannon drive them from the minds of victors; while envy, malice and revenge take possession of the thoughts of the vanquished. It is impossible to draw a correct picture of a battle; but I have been somewhat affected by a faint and partial outline of the scenes which succeeded the *glorious* battle of Waterloo. It was drawn incidentally by Mr Charles, surgeon of the Middlesex hospital, London, who followed the army for the sake of perfecting himself in the knowledge of gunshot wounds and enriching his celebrated lectures on surgery. He says:—

"Before I arrived at Brussels, the battle of Waterloo had been fought. . . . I had been for some days engaged in making my notes and sketches, in the public hospitals, when report led me to an empty barrack, afterwards called the Hospital de la Gendarmerie. Here the very worst aspect of war presented itself; our soldiers were bringing in the French wounded.—They continued to be brought in for *several successive days*; and I saw the British soldiers, who in the morning were moved by the piteous cries of those they carried, in the evening hardened by the repetition of the scene, and by fatigue, and indifferent to the sufferings they occasioned.

"It was now the *thirteenth day of the battle.*—It is impossible for the imagination to conceive the sufferings of men, rudely carried at such a period of their wounds. When I first entered this hospital, these Frenchmen had been roused and excited, in an extraordinary degree; and in a glance of their eyes there was a character of fierceness, which I never thought to have witnessed in the human countenance. They were past the utterance of what, if I might read the countenance, was unsubdued hatred and desire of revenge.

"On the second day the temporary excitement had subsided. Turn which way I might, I encountered every form of entreaty from those, whose condition left no need of words, to stir compassion. '*Surgeon Major, oh, how I suffer! Dress my wounds, dress my wounds!—Doctor, I commend myself to you; cut off my leg. Oh! I suffer too much, too much.*' And when these entreaties were unavailing, you might hear in a weak inward voice of despair. '*I shall die;—I am a dead man!*' The tones were too true to nature, soon to lose their influence. At four in the morning, I offered my services; and at six I entered on the most painful duty of my life, in inspecting and operating on these unfortunate men. I was thus engaged uninterruptedly from six in the morning, till seven at night, for three successive days.

"I know not what notions my feeling countrymen have of thirty thousand (wounded) men thrown into a town and its environs. They still their compassionate emotions by subscriptions; but what avails this to the wounded, who would exchange gold for a bit of rag. If men would encounter the painful reality, and allow themselves for a moment to think of the confusion that must attend such a scene; the many, very many cases, where knowledge, decision and dexterity are more necessary, than in any other situation in life. If they would consider, that from the pressure of time, the surgeon requires personal and constitutional strength, as well as the promptitude gained by long study and experience, they would be led to inquire, what duties had been performed, and what considerations had attended the unexampled exertions of the army surgeons, after the battle of Waterloo."

These concluding sentences are the reflections of a surgeon, and a humane one too; but what must be the feelings of a philanthropist, on viewing so horrible a scene. My heart sickens at the contemplation, and I am obliged to turn away from this picture of human misery, caused by pride, ambition, a love of military glory, and the folly of mankind in paying adoration to their destroyers. Would not angels weep at such a scene as this? But is this all? Ah no. Each of these dead or wounded soldiers had a mother, who had dandled him on her knees, had watched over his cradle, and had attended him in his sickness, and shed over him the tears of maternal solicitude. Each had a father, who had laboured for his support, and reared his youth to manhood, in the fond expectation, that in old age, he should reap the reward of his paternal anxiety. Many had wives and lovers, to whom they were dearer than the light of the sun.—Many had children who looked to them for support and protection. We may rationally suppose that for every man who was killed or wounded, in this deadly conflict, the hearts of at least ten parents, wives, children, brothers and sisters were lacerated. O what hecatombs of sacrifices on the bloody altar of Moloch!—How long will mankind continue to be accessary to such crimes, by bestowing praises on their perpetrators? How long will it be, ere every human being will deem it his imperious and solemn duty to disseminate the principles of Peace, and extend its empire?

THE ENGLISH UNIVERSITIES.

The following extract from Professor Griscom's "Year in Europe," shows what sort of men are introduced into the ministerial office in England,—a country, where both the established church and the seminaries of learning are employed as engines of government.—*Hampshire Gazette.*

The two universities [Oxford and Cambridge] are powerful instruments in the hands of government, and are, doubtless, very influential in wielding the political destinies of the nation. The gifts and emoluments of the church are distributed principally to those who have received their education in these schools; and these tangible and material benefits are, as one of the clerical gentlemen acknowledged, among the chief inducements for taking orders, at least with a majority of those who enter upon the ministerial office. Since the late peace, a great number of persons from the army and navy, have entered as students of divinity, relying on family influence for promotion; and, in consequence of such influence, no inconsiderable number have been promoted, and over the heads, too, of others who have devoted many years to the duties of the university. Surely no wound can be inflicted upon religion, more deep and deadly, than to place a man, by the mere dictum of hierarchical authority, in the station of a Christian minister, who is just reeking from the camp, and who has no qualifications, either of head or heart for the solemn office which he thus presumes to fill; and probably no taste for any of its accompaniments, except for the loaves and fishes.

LONDON IN OLDEN TIMES.

Sir William Davenant thus describes London, as it was before the great fire.

"Sure your ancestors contrived your narrow streets in the days of wheelbarrows, before those greater engines *carts*, were invented. O, the goodly landscape of Old fish-street! which had it not had the ill-luck to be crooked, was narrow enough to have been your founders' perspective; and where the garrets (perhaps not for want of architecture, but *through abundance of amity*) are so made, that opposite neighbours may shake hands without stirring from home. Then for uniformity of building—yours look as if they were raised in a general insurrection. Here stands one that aims to a *palace*, and next to it another that professes to be a *hovel*. Here a giant there a dwarf, here slender, there broad; and all most admirably different in their faces, as well as in their height and bulk. As for your ceilings, they are so low, that I presume your ancestors were very mannerly, and stood bare to their wives, for I cannot discern how they could wear their high-crowned hats.

"I now leave your houses, and am passing through your streets; but not in a coach, for they are uneasily hung, and so narrow, that I took them for a sedan upon wheels; nor is it safer for a stranger to use them 'till the quarrel be decided, whether six of your nobles, sitting together, shall stop and give place to as many bottles of beer. Your city is the only metropolis of Europe, where there is a wonderful dignity belonging to carts."

HINTS.

A London paper speaking of ladies' dresses, says: "we have of ourselves a still greater fault to find with the revival of the system of *high-pressure*," as an engineer would call it; we mean the odious screwing in of the waist, now springing up. If women fancy it graceful, they are wofully deceived, and if they do not find it prejudicial to their health, why, we are deceived, and not they.

We believe it is owing entirely to the ease and freedom of female dress for the last few years, that our young girls are all so healthy, so well formed, and so forward in their growth. All this will be checked by this most unnatural screwing in and torturing the body.

From the "Art of invigorating Life."

ANIMAL FOOD.

The best tests of the restorative qualities of food are, a small quantity of it satisfying hunger,—the strength of the pulse after it,—and the length of time which elapses before appetite returns again. According to the rules, the editor's own experience gives a decided verdict in favour of roasted or boiled beef or mutton, as most nutritive; then game and poultry, of which the meat is brown; next veal, and lamb, and poultry, of which the meat is white; the fat kinds of fish, eels, salmon, herrings, &c.; and least nutritive, the white kinds of fish, such as witting, cod, soles, haddocks, &c. The celebrated trainer, Sir Thomas Parkyns, &c. "greatly preferred beef-eaters to *sheep-biters*, as they called those who ate mutton." By Dr Stark's *Very Curious Experiments on Diet*, p. 110, it appears, that 'when he fed upon roasted goose, he was much more vigorous, both in body and mind, than with any other food.'—That fish is less nutritive than flesh, the speedy return of hunger after a dinner of fish is sufficient proof. Crabs, lobsters, prawns, &c. unless thoroughly boiled (which those sold ready boiled seldom are,) are tremendously indigestible. Shell-fish have long held a high rank in the catalogue of easy digestible and speedy restorative foods; of these, oysters certainly deserve the best character; but we think that they, as well as eggs, gelatinous substances, rich broths, &c. have acquired not a little more reputation from these qualities than they deserve.

ANECDOTE OF MR CECIL.

It is said of the excellent Mr Cecil, that being once invited to play cards, he proposed to ask, first, the blessing of God. The astonished gamesters hesitated, and he added, "I do nothing on which I cannot crave the benediction of Heaven."

ANECDOTE OF SIR HENRY WOTTON.

This gentleman, when at Rome, having gone to hear vespers, the priest with whom he was acquainted, sent to him by a boy of the choir this question, written on a small piece of paper: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it, "My religion was to be found *then*, where yours is not to be found *now*,—in the written word of God."

There is nothing in religion necessary, which is uncertain. They have a reason for it which the apostle had not, who reject the use of reason in matters of religion.

For the Christian Register.

The following exquisite passage is from Coleridge's powerful story of Maria Eleonora Schoning, in the 'Friend.'

"Thus passed away his early youth in sorrow. She grew up in tears, a stranger to the amusements of youth, and its more delightful schemes and imaginations. She was not, however, unhappy. She attributed, indeed, no merit to herself for her virtues. But for that reason were they the more her reward. The *peace, which passeth all understanding*, disclosed itself in all her looks and movements. It lay on her countenance like a steady, unshadowed moonlight; and her voice, which was at once sweet and subtle, came from her like the fine flute tones of a masterly performer, which, still floating at some distance, seem to be created by the player, rather than to proceed from the instrument. If you had listened to it in one of those brief sabbaths of the soul, when the activity and discursiveness of the thoughts are suspended, and the mind quietly *eddies* round, instead of flowing onward—(as at late evening in the spring I have seen a bat wheel in silent circles round and round a fruit-tree in full blossom, in the midst of which, as within a close tint of the purest white, an unseen nightingale was heard piping its sweetest notes)—in such a mood you might have half-fancied, half-felt, that her voice had a separate being of its own—that is was a living something, whose mode of existence was for the ear only; so deep was her resignation, so entirely had it become the unconscious habit of her nature, and in all she did or said, so perfectly were both her movements and utterance without effort, and without the appearance of effort." L. L.

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